A COPIE OF THE FIRST ARREST OR DECREE OF THE *Parlament* of PARIS, againſt the Booke of *Santarellus* the *Ieſuite*;

Commanding it to be burned, and the Provincial of the Ieſuites, with others, to come to the *Court the next morning to be heard.*

WITH,

The *Parlaments* demands, the *Ieſuites* anſweres, their *Declaration* of their deteſtation of the ſaid Booke, with the *Cenſure* of the *Sorbon Doctours* againſt the ſame.

Tranſlated into ENGLISH, according to the *French Copies*, Printed at *Paris* with the *Kings* Priviledge.

BIBLIOTHECA BODLEIANA

LONDON,
Printed by *R.* BADGER, and are to be ſold at the *Black Beare* in *Pauls* Church-yard 1634.

32(4) A

A COPIE OF THE FIRST ARREST OR DECREE OF THE Parliament of PARIS, against the Booke of Sanctarelli

Containing it to be burned, and the Provincial of the Iesuites, with others, to come to the Court the next morning to be heard.

WITH

The Parliaments demands, the Iesuites answeres, their Declaration of their Doctrine out of the said Booke, with the Censure of the Sorbon Diuines thereupon.

Translated into ENGLISH, according to the French Copie, Printed at Paris with the Kings Priuiledge.

LONDON,
Printed by R. BADGER, and are to be sold at the Black Bear in Paul's Church-yard 1634.

A COPIE OF THE FIRST *Arreſt, or* Decree *of the* Parlament *of* PARIS, *&c.*

See the *French Mer.* tom. 11. ad Ann. 1626. p. 87. *& ſeq.*

He Court of the *great Chamber, Criminall,* and of the *Edict* aſſembled, having ſeene a booke printed at *Rome* in the yeare 1625. intituled, *Antonij Santarelli, &c.* containing in the 30. and 31. *Chapters* many propoſitions againſt the Soveraigne powers of *Kings*, ordained, and eſtabliſhed by *God*, the peace and tranquillity of their *States*.

Concluſions of the *Kings* procuratour *Generall*, and all conſidered.

The *Court* hath declared, and doth declare the *Propoſitions*, and *Maximes* of the ſaid booke, to be falſe, ſcandalous, and ſeditious, tending to the ſubverſion of *Soveraigne Powers* ordained, and eſtabliſhed by *God*, to the inſurrection of *Subjects* againſt their *Prince*, withdrawing them from their obedience, inducing to attempt againſt their *Perſons*, and *States*, to diſturbe the publike peace, and tranquillity; and the ſaid *Booke*, as ſuch, to bee torne, and burned in the *Court* of the *Palace* by the *Executio-*

ner of High Iuſtice. *Injoyneth*, and forbiddeth under paine of *Treaſon* all *Booke-ſellers*, and *Printers* to print, ſell, utter, and all *Perſons* of what ſtate, and condition ſoever they bee, to have, keepe, retaine, and communicate, to print or cauſe to bee printed, or to publiſh the ſaid Booke. *Commandeth* all thoſe; who have *Copies* thereof, or ſhall have notice of thoſe, who ſhall have them in their hands, to notifie forthwith to the Ordinary *Iudges*, to the end that Inquiſition be made by the diligence of the *Subſtitute* of the *Procuratour* Generall, and to proceed againſt the offenders according to Iuſtice. *Ordaineth*, that this preſent *Arreſt* ſhall be ſent to the *Bailywikes*, and *Stewardſhips* ſubject to the Iuriſdiction of this *Court*, to be publiſhed, kept, and obſerved according to the forme, and tenour thereof. And to be ſignified to the *Syndicke* of the *Booke-ſellers* to make it knowne to the reſt, to the end that they pretend not cauſe of ignorance. *Ordaineth*, that the *Provinciall*, three *Rectours*, and three *Ancients* of the *Ieſuites* ſhall bee commanded to come to morrow betimes in the morning to the *Court* for to bee heard, *Made*, and *executed* the thirteenth of *March*, 1626.

Articles of the Parlaments Demands to the *Ieſuites*, with their *Anſwers*.

See the *French Mer.* p. 8. & ſeq.

THe twenty fourth of *March* 1626. the *Ieſuites* being preſent in the great Chamber, the *Parla-*

ment asked them, Doe you approve the wicked Booke of *Santarellus?*

P. Coton, Provinciall of the province of *Paris*, accompanied with three others, answered: *Messieurs*, it is so faulty, that we are ready to write against it, and to disprove all that he saith, and in effect there are come to our Houses *ten Copies* of them, all which we have *suppressed*.

The Parlament, Suppressed, Is it your duty to deale so?

The Iesuites. We thought, that we could not doe otherwise then so.

The Parlament. Why brought you not them to *Monsieur* the *Chancellour*, or to *Monsieur*, the First *President?*

The Iesuites. Messieurs, we are obliged, and bound to many other obediences, then are other Religious.

The Parlament. Doe not you know very well, that this wicked Doctrine is approved by your *Generall* at *Rome?*

The Iesuites. Yea Messieurs, but we that are heere can not be so imprudent, but we disprove it with all our might.

The Parlament. Well then, answere to these *two* things, Do you beleeve, that the *King* is all Powerfull within his Estates, and do you thinke, that any forraigne Power can, or ought enter in, or any then in the Person of the *King* can disturbe the peace of the *Gallican* Church?

The Iesuites. No, Messieurs, we beleeve him all Powerfull, as for Temporall.

The Parlament. As for Temporall, speake plainly,

ly, and tell us, if you beleeve, that the *Pope* can Excommunicate the *King*, free his *Subjects* from their Oath of Allegiance, and expose his Kingdome to spoile?

The Iesuites. O Messieurs, to Excommunicate the *King*, he that is the Eldest sonne of the Church will be carefull to doe nothing, which may oblige the *Pope* to that.

The Parlament. But your *Generall*, who hath approved that booke, doth hold for infallible as above. Are you of a different beliefe?

The Iesuites. Messieurs, Hee who is at *Rome*, could doe no otherwise, then to approve that, which the *Court* of *Rome* approveth.

The Parlament. Is it your beleefe?

The Iesuites. It is quite contrary.

The Parlament. And if you were at *Rome*, what would you doe?

The Iesuites. We would doe, as they doe there.

The Parlament. Well then, answere to that, which we have demanded of you?

The Iesuites. Messieurs, we humbly beseech you, to give us leave to conferre together.

The Parlament. Goe into that Chamber.

They being there halfe an houre returned backe againe to the *Parlament*.

The Iesuites. Messieurs, we will bee of the same opinion with the *Sorbon*, and will subscribe to the same things with the Messieurs of the Clergie.

The Parlament. Make your *Declaration* there beneath.

The Iesuites. Messieurs, wee most humbly entreate you, to give us some dayes to conferre among our selves.

The

The Parlament. Goe your wayes, the *Court* giveth you *three* dayes. See the *French Merc.* pag. 92.

A Copie of the Iesuites Declaration against the *Doctrine contained in the book of Santarellus the Iesuite, in that which concerneth the Person of Kings, and their Authority, exhibited to the French King two dayes after.*

VVE underwritten doe declare, that we disallow, and deteſt the wicked Doctrine contained in the book of *Santarellus*, in that which concerneth the *Perſon* of *Kings*, their Authority, and their *States*, and that we acknowledge their *Majeſties* to depend immediately upon *God*, that we are ready to ſhed our bloud, and expoſe our lives in all occaſion for the confirmation of this Truth. Promiſing to ſubſcribe to the *Cenſure*, which ſhall be made of this pernicious Doctrine by the *Clergy*, or the *Sorbon*, and never to profeſſe opinions, or Doctrine contrary to that, which ſhall be held in this matter by the *Clergie*, and the *Vniverſities* of the Realme, and the *Sorbon*. Made in *Paris* by the undernamed *Religious* of the *Company* of *Ieſus*, the ſixteenth day of *March*, 1626.

P. Coto.	*Dion. Petau.*
Ign. Arman.	*I. Fillault.*
Ch. de la Toure.	*I. Broſſault.*
I. Souffren.	*Eſt. Guerry.*
F. Garaſſe.	*Lud. Neyran.*
F. Godullen.	*Iac. Alemant.*
Dion. Gaiatrin.	*Pierre Royer.*
Fr. Grandillen.	*Eſt. Louys.*

This *Censure* is printed at *Paris* in *Latine* by *Ioseph* Bovillerot, and see it in *French* in the *French Merc.* ubi supra *pag.* 95.

A *Copie* of the censure of the Sacred Theologicall *Facultie of Paris, of a booke intituled Antonii Santarelli*, &c.

IF any one perchance make doubt, that *the ends of the world are come upon us*, as the *Apostle* speaketh, 1 Cor. 1. let him but consider these latter times, and compare them with the former, and hee will then acknowledge, that the *enemy* of mankinde hath left nothing unattempted, which might serve not only to hurt, but also to cleane overthrow both the *Ecclesiasticall*, and also the *Civill Policie*. There have beene wicked men, who presuming to *blaspheme against Heaven*, have imployed their pens, and swords against the *Church*, the Spouse of CHRIST IESUS. But some witlesse men perceiving, that it is not without reason, that the *Secular power* be armed with the sword, have assaulted the *Civill policie* by an other way; and have attempted to extirpate, and annihilate *hereby* execrable bookes, putting in execution by such ambuscado's more covertly their pernicious designes. The marke which S. *Iude* propoundeth to us to know these men by; is, that *they despise Dominion*, and *blaspheme Majesty*. And would to *God*, that they had rested content only with despisall, and reviling speeches; but so great is their fault, that contrariwise these damnable Writers, under a pretence of establishing in the *Church*, a certaine *temporall*

porall power, doe teach, and affirme; that it is in the power of thoſe, who have in their hands the government of *Eccleſiaſticall* affaires, to *depoſe Kings* from their Thrones, and the ſame for very ſmall and ridiculous cauſes, and to put in their places other *Supreme Magiſtrates* either Annuall, or Iournall; as they ſhall thinke good. For this cauſe the *Theologicall Facultie* of *Paris* perceiving, that they intend to overthrow by this meanes all *Civill Policies*, eſpecially this of the *French Monarchie*, which is governed by our moſt Chriſtian, moſt Clement, and moſt Iuſt KING, *Lewis* the XIII. To follow the ſteps of *Her Predeceſſour*, in teſtifying the affection, which *Shee* beareth to *His Majeſty*, and the whole Realme, and to ſatisfie alſo the generall deſire of all good men, hath choſen out among other bookes one newly come forth, intituled, *Antonii Santarelli Ieſuitæ de Hæreſi, Schiſmate, Apoſtatia*, &c. And in the *Generall Congregation* held extraordinarily the ſixeteenth *day of March* laſt paſt *Shee* committed to certaine *Doctours*, whom *Shee* particularly named, to read, and examine the ſame. But for as much as it treateth of many things, which doe no way appertaine to that, which principally is now queſtioned, *Shee* thought good, that they ſhould examine only *two Chapters*, to wit, the thirtieth and thirtie one of the *Treatiſe de Hæreſi*.

Therefore the *firſt* day of *April*, 1626 after Maſſe of the HOLY GHOST the *Aſſembly* being kept after the accuſtomed manner in the *Hall* of the *Sorbon Colledge*, hath read the relation of the *Doctours* appointed by the *Facultie*,

who have declared, that in thoſe *two Chapters* are contained theſe propoſitions following: *That the* Pope *can puniſh* Kings, and Princes *with temporall puniſhments, depoſe, and deprive them of their* Kingdomes *for the crime of Hereſie, and free their* Subjects *from their obedience, and that this hath ever beene the cuſtome in the Church.* And not only for *Hereſie,* but alſo for other cauſes; to wit, *for their ſinnes. If alſo it be expedient: If* Princes *be negligent: If they bee unable, and unprofitable.* Moreover, *that the* Pope *hath power over* ſpirituall *things, and alſo over all* temporall. *And that by the Law of God there is in him both* ſpirituall, *and* temporall *power. That we muſt beleeve, that to the* Church, *and her* Supreme Paſtour *power is given to puniſh with* temporall *puniſhments,* Princes *who offend againſt divine,* and *humane lawes, eſpecially if the crime be Hereſie.* They ſaid alſo, that the ſame *Santarellus* affirmed in that booke. *That the Apoſtles were ſubject to Secular Princes de facto, but not de iure.* And alſo, *that as ſoone as the* Pontificall Dignitie *was ordained, all* Princes *began to bee ſubject to it.* To be ſhort, they related, that he expoundeth thoſe words of CHRIST, *Whatſoever thou ſhalt binde upon earth,* &c. Not only of *ſpirituall,* but alſo of *temporall* power. And that he corrupteth the text of Saint *Paul* in cutting of the negation [*Not*] and impoſeth upon *Authours* things, which they never thought of. And they concluded, that as well theſe things, as many others, which they related, doe worthily deſerve the *Correction,* and *cenſure* of the *Facultie.*

Matth. 16.

2 Cor. 10. *Our Lord hath given us power to edification,* and not *to deſtruction.*

Wherefore the matter being by *Monſieur* the

Deane brought into deliberation, after the opinions of all the *Doctours* were heard, and their voices collected, the *Facultie* hath disproved, and condemned the *doctrine* contained in these propositions, and the conclusions of the said heads, *as new, false, erroneous, contrarie to the word of God; making the* Pontificall *dignitie to be odious; opening the way to* Schisme; *derogating from the supreme authoritie of* Kings, *which dependeth only upon* God, *hindering the conversion of Infidell, and Hereticall* Princes, *disturbing the publike peace, and overthrowing* Kingdomes, States, *and* Common-wealths, and in briefe, *with drawing Subjects from the obedience, which they owe to their* Soveraignes, *and inducing them to* Factions, Rebellions, *and* Seditions, *and to attempt against the lives of their* Princes. *Made in the* Sorbon, the *day*, and *yeare* above named, and reviewed the *fourth* of *April*, 1626.

By the commandement of the *Messieurs*, the *Deane*, and *Doctours* of the sacred *Theologicall Facultie* of *Paris*.

Ph. BOVVOT.